

Sermon Outline.

HISTORY OF THE BIBLE.

BY J. ALLEN MILLER.

NUMBER IV.

References:—Blaikie's Manual, page 89 to page 120. Exodus i to xv.

Subject:—Egypt and the Egyptians.

I. EGYPT. This is a land of wonders, and her people a most interesting one for study. We shall therefore do well to study both the *land* and the *people*.

A. *The Land*.—Physical aspects of, Divisions of, Cities of.

B. *The People*.—Probable origin of, —Foreign invasions,—Organization of the Kingdom,—Their domestic life,—Their religion and religious teachings,—Their foreign conquests,—Their influence on the world.

C. *The Israelites in Egypt*.

1. Their place of settling.

2. Their mode of life. What probabilities of their becoming Egyptianized?

3. Their government.

4. Their oppression.

D. *The Israelites Delivered*.

1. *Moses*. His birth and early life. His education. His call of God. His world's mission.

2. *Moses Executing his Charge of God*. Before Pharaoh. His first request. The ten plagues. The Passover instituted. Out of Egypt. The religion of the Patriarchs. Egyptian corruptions. The world's state.

NOTES.—Israel in Egypt was the fulfillment of the Divine plan.

With this lesson read those portions of Heb. xi which are applicable.

Study the character of Moses. Do you think God can raise up men to do a special work?

Essays and Contributions.

PROPRIETORSHIP AND CONSECRATION—ACTS XXVII, 23.

BY C. H. BALSBAUGH.

TO S. H. LOVE.

BELOVED FELLOW-PILGRIM:—The Bible is the condensed library of two eternities,—past and to come. Not only are there single passages inexhaustible, but even little monosyllables. The word "SO" in John iii, 16, is as infinite in meaning as God Himself. What a comfort and rapture to the be-

liever is Rev. xix, 6. That will be the jubilation of the saints along with all the unfallen hosts of heaven, forever and ever. The soul stands dumb with adoring wonder before the ravishing mystery of Rom. viii, 33-34. If that does not make salvation sure, then the almighty God is unequal to the task. "It is God that justifieth." Hell itself must shut its fiery mouth at that awful utterance. Neither man nor devil can pluck the redeemed soul out of the hands of such a Savior. John x, 28, 29, and 30.

I am glad you have such a clear perception and firm grip of "this new and living way." Your letter is singularly lucid on the central doctrine of the gospel. Every truth of the Bible must be harmonized with the pivotal fact of the incarnation of God, and His substitution for the liabilities of human apostasy from the primeval standard. Revolting indeed must be the nature and direful the issues of sin to require such an expedient! Here is scope enough for the preacher through a life long ministry. All the rhetoric of earth and heaven and hell cannot paint sin too black, or make too beautiful "the glorious gospel of the blessed God." The cross is the interpreter of "all the fulness of the Godhead," and all the mysteries of man and the universe.

All the mysteries and marvels of redemption are pressed into two words—grace, faith. The manifestation of God in Christ is a perfect summation of deity; and the unquestioning, unimpaired trust of faith is the perfect aggregate of man. Imanuel is a perfect amalgamation of God and humanity. Faith repeats the mystery in every individual soul. There are no equivocations with God. The incarnation is no seeming Theophany, and the crucifixion is no fictitious reconciliation. They are stern, uncompromising realities. Over against them stands *sin*, to be absorbed in the divine man, and *faith* to absorb the fulness of God embodied in the human. If we receive not the divine righteousness as readily as Christ received our unrighteousness, there is no salvation. Imputed righteousness is the rectification of a relation; ingrained righteousness is the eradication of the constitutional virus of sin. The first is justification; the other sanc-

tification. Both constitute salvation. A restored relation and an unredeemed nature would annihilate the distinction between heaven and hell.

You have the true conception of the triple yet unific function of the Holy Trinity in the Economy of Redemption. In Phil. iii, 9, we have the appropriating integrity and energy of faith. In I John iii, 7, we have the reflex of faith. In the first we make God our own as really as Jesus made humanity his own; in the other we *live* the righteousness of God as the natural impulse and aspiration of our redeemed life. No one is saved in whom passion, or lust, or worldliness, or selfishness, or unholy temper is dominant. The man or woman who exchanges ecclesiastical relations to gain larger license in any form of time-serving or flesh pleasing, or fashion-idolatry or selfish ambition, may seriously question their vital identification with Christ. A motive worthy of God in the deepest agonies love can suffer for sin, can alone justify such a change. God and the individual first, then the manifold relations in which "the life of Jesus is to be made manifest in our mortal flesh." 2 Cor. iv, 10, 11. Nothing is more certain than that where faith is real enough to give us the position of the risen Christ, it will not fail to glorify our whole life in all its minutia with the beauty of holiness, and the divine fervor of self-sacrifice for the highest good of others. The immanence of the Holy Ghost penetrates every element and fibre of our being, and presides over every member and function of body and soul. It is no great matter to unite with the church and comply with its regulations. All this may be done, and the hem of Christ's robe never touched. But to be in the church as a member pulsating with the very life of God, is to realize the Christian ideal. The true church is composed of only such members, our pet nomenclature, whatever it may be, will not fulfill Eph. iv, 16. Faith is the golden clasp that dovetails Col. ii, 9, 10. Who can measure the infinite resources of verse 9? Who can imagine the blessedness and glory of verse 10? The greatest exhibition of omnipotence of which we have any knowledge, is the self-resurrection of the Godman. And this is "the exceeding greatness of his